all those other gods, then commonly worshipped; And indeed Anaxagoras seems to have been such an one; forasmuch as asserting one perfect mind ruling over all (which is the true Deity), he effectually degraded all those other Pagan gods, the sun, moon, and stars from their godships, by making the sun nothing but a globe of fire, and the moon earth and stones, and the like of the other stars and planets. And some such there were also amongst the ancient Egyptians, as shall be declared in due place. Moreover, Pro-clus, upon Plato's Tiraseus, tells us, ^ 4hat there hath been always less doubt and controversy in the world concerning the one God, than concerning the many gods. Wherefore Onatus here declares his own sense, as to this particular, viz. that besides the one supreme God, there were also many other inferior deities, that is, understanding beings, that ought to be religiously worshipped.

But because it is not impossible, but that there might be imagined one supreme Deity, though there were many other *Owl dytwyroi,* unmade and self-existent gods besides, as Plutarch supposed before, one supreme God, together with a ^v^ cwwc, an irrational soul or demon unmade, inferior in power to it; therefore, we add, in the next place, that the more intelligent Pagans did not only assert one God, that was supreme and *K-patt-*<rroe *TTCLVTUV,* the most powerful of all the gods, but also, who, being omnipotent, was the principle and cause of all the rest, and therefore the only flcoc *d-ytvvJiTQQ* /ecu avOvTrocTTctToc, the only un« _..' ^

• * ,JJiss. 1. p. 5» prpduced and self-existent Deity.—Max-edit. L$_{ug}$d. imus Tyrius affirms this to have been $^{u\ 1}$-^{m8v}°" the general sense of all the Pagans, that there